

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

GURDON ROBINS, EDITOR.

SATURDAY, AUGUST 30, 1828.

VOLUME V.—NO. 32.

CONDITIONS.

The Christian Secretary is published every Saturday morning, at Central Row, six rods south of the State House, at Two Dollars a year, if paid in three months from the time of subscribing; if not, an addition of 50 cents, except where there is a special agreement otherwise.—If Postage paid by subscribers.

The profits of this paper are, by the Convention, held sacred to the cause of Missions.

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SOLOMON'S SONG.

We lay before our Readers without apology, the following letter, lately published from remaining papers of the late Andrew Fuller, on the canonical character of Solomon's Song. It was originally designed to refute a bold allegation against this book, made by the shrewd but sceptical Robert Robinson. We have often heard the same objection urged against this sublime allegory, by persons who had no great respect for any portion of Scripture, and sometimes we have known good people to be scandalized at this book. Let us hear what Mr. Fuller says.—C. Star.

"It is allowed on all hands, that this song was esteemed canonical by the Jewish church, before and at our Lord's coming. This is evident by its being retained in the Septuagint; and nothing appears that in the least degree invalidates the conclusion that it was always received by the Jews as authentic.

There are two things which render this fact of weight in determining the question:—1. That to the Jewish church, until their rejection of the Messiah, were committed the oracles of God; (Rom. iii. 2.) to keep them, no doubt, from all additions and diminutions. Now, had they betrayed their trust, surely our Lord would not have overlooked a matter of such importance. Since, therefore, he never charged them with any such thing, there is every reason to conclude that in this matter they were blameless. It is true they invented a number of traditions, by which they made void the law of God; but they never pretended that these were Scripture, but simply what they were—the traditions of the Rabbies. For making void the law by these traditions, Jesus rebuked them in the severest terms; but he never once hinted that they had corrupted added to, or diminished from the Scriptures. On the contrary, 2. Jesus and his apostles, in addressing the Jews, appealed to those very Scriptures of which they had possession, for the truth of their doctrine. "Search the Scriptures," (said our Lord,) for in them ye think ye have eternal life, and these are they which testify of me." By Scriptures, undoubtedly they must have understood him to mean all the books at that time in their hands, accounted canonical. Had he meant any thing else, he should, and doubtless would, have explained his meaning. For Christ to inveigh so sharply and so frequently as he did against traditions, which were never pretended to be canonical, or a part of the inspired writings, and at the same time know that the Jews had added a mere love-song to the sacred canon and yet say nothing about that; but on the contrary, by appealing to their Scriptures in the bulk, allow their purity; is most unaccountable, quite unworthy of such a Divine Instructor, and past all belief. The same may be said of the apostolic declaration, "All Scripture is given by inspiration," &c. By all Scripture, the apostle must have meant to include either all those books which the Jews accounted canonical, or only a part of them. If the former, the point is granted and the Apostle may be considered as setting his seal to all the writings of the Old Testament. If the latter, then it became him, as an inspired guide, to detect and expose the forgery, and not to speak of the Scriptures in the gross, knowing that so idle an affair as a mere love-song was universally received as a part of them.

In fine, if the Song of Solomon is a corrupt addition to the Bible, either Christ and his Apostles were ignorant of the fact, or thought it unimportant, or designedly avoided its exposure. The first of these suppositions is totally inadmissible, unless we deny the omniscience of the Son of God, and the inspiration of the Apostles. The second would imply that they were indifferent to the great end of their mission, viz. to seal up the vision of prophe-

cy, and to perfect the holy canon; and render null and void all those solemn charges and awful threatnings, to those who should presume to add to, or take from it. And to suppose the last is deliberately accounting Christ and his Apostles a company of impostors; and then, to adopt Mr. Robinson's own words on another occasion—(Plea for Divinity of Christ, p. 50. First edition.) "What becomes of all their fine professions of declaring the whole counsel of God—of keeping back nothing that might be profitable—of imparting their own souls—and so on? Are not all these rather romantic?"

I have no doubt that the veil covering or colouring of this Song, is borrowed from an Epithalamium, or marriage song. This certainly appears to be carried on throughout, as it is also in the 45th Psalm; and probably, the speakers introduced, in addition to the bridegroom and the bride, allude to the companions who usually attended at Jewish marriages. Yet it is easy to see, in several expressions, scattered, probably on purpose, throughout the Song, marks of its figurative meaning; expressions which are totally inapplicable to any thing but what is divine. This is observable in many of the Psalms, particularly in the 16th, wherein are many things applicable to David, and which the reader would naturally apply to him, without thinking of Christ. But as he proceeds, he finds some things which cannot apply to David—such as that God would not suffer his Holy One to see corruption; but shew him the path of life in his presence, fullness of joy; and at his right hand, pleasures for evermore. Hence, it is evident, that though many things were true of David, yet the main design of the Holy Ghost was, under the form of a prayer of David, to furnish a glorious prophecy of the Messiah—his resurrection, ascension, and glorification at the right hand of the Father. Thus the Apostles Peter and Paul understood it, and thus they reasoned from it. Acts ii. 25—36. xiii. 35—37. Other instances, equally in point might be quoted, but this is sufficient. And so here, in this Song of Solomon, it is easy to observe, (and that without the help of a wild imagination,) a divine glory, the beams of which are too bright not to be seen through the veil, too resplendent for all this covering to conceal.

To begin with the introduction of the poem—"The song of songs which is Solomon's." It is allowed, I suppose, whether it be canonical or not, that Solomon was the author. Now, for him to compose a song abounding with idleness and impurity, which is insinuated of this, and to style it "the Song of songs," that is, the most excellent of all songs, bears hard on his character either as a good or a wise man. If he knew the whole was dictated by wantonness, and yet, by setting out with such high pretensions, gave the reader to expect great and glorious things, he was an impostor. Or, if he did not intend any imposition, but really thought his poem, though not a Divine allegory, yet a most excellent song, then it proves him, so far from being the wisest of men, little better than a fool: for, however, in some parts, it may abound with finer language, equal, and perhaps superior to any other human composition; yet the self-commendation which, upon this principle, runs through the whole, renders it in the last degree fulsome and disgusting. "I am the rose of Sharon, and the lily of the valley—white and ruddy—the chief among ten thousand, and the altogether lovely," are expressions, I will venture to say, impossible to drop from the pen of any mere creature, if applied to himself, but a stark fool. And either of the above suppositions would invalidate, not this song only, but the book of Proverbs and Ecclesiastes; which are referred to as canonical by an inspired apostle. Compare Heb. xii. 5. 6. with Prov. iii. 11. 12. And not only so, but the Old Testament, as such, would be invalidated, for representing him as a wise and good man.

Many other things are uttered in this Song, of which I may instance a few, which cannot comport with the idea of a mere love-song. For example: in chap. i. 4. the bride is represented as saying to her beloved, "The upright love thee." This, if applied to Christ, is eminently true, and conveys this glorious sentiment—that such is the excellence of his person, character, and conduct, that every upright heart must needs love him. But apply this to mere creatures, and what uprightness of character is required. Especially apply it to Solomon, and some of his associates—I presume they were not pre-eminently "upright" that loved him!

Immediately after, the bride is represented as calling herself "black, but comely;" and by black, it is evident she meant

the very opposite of comely; seeing she further compares herself to the black and beggarly "tents of Kedar," as well as to the beautiful "curtains of Solomon." This, if applied to the church of Christ, sets forth, in a most lively manner, her external meanness and deformity, in the estimation of the world, and her spiritual beauty in the eyes of Christ. Thus in the 45th Psalm, the king's daughter is represented as "all glorious within." But apply the language to a female as such, and I see not how she could be both black and comely, repulsive and beautiful; and if this were possible, it is scarcely conceivable that she would so freely acknowledge her uncomeliness, and more than that, consistently with modesty, she would sing of her beauty. Especially apply this to one of Solomon's wives; and it is scarcely conceivable that she should be a sun-burnt vineyard keeper!

Again; in the 9th verse, the bridegroom is represented as comparing his bride to "a company of horses in Pharaoh's chariot." This, if applied to the church of Christ, is a fine representation of her union, order, and activity, in her social capacity. But how a female as such, can be likened to a company of horses, I am at loss to conceive.

Again; the bride is represented as endeavouring to endear her beloved to others, setting him forth in all his beauty; and the consequence is, they are taken with him; and instead of the scornful question, "What is thy beloved more than another beloved?" they change their note, and ask very respectfully, "Where is thy beloved, that we may seek him with thee?" This, if applied to Christ and the church, is a beautiful representation of that concern which occupies every pious breast, that others should know and love the Saviour, as well as themselves; of their eagerness to proclaim his excellencies; and of the good effects which frequently follow as the case of the woman of Samaria. But, to apply it to one of Solomon's wives, endeavouring to excite the admiration of others, is most extraordinary, and far enough from the way in which female affection ordinarily works.

Again; the bridegroom in expressing his admiration of the bride, declares her to be "terrible as an army with banners." How this could be a recommendation of one of Solomon's wives, I cannot conceive. But apply it to the church of Christ, and it beautifully sets forth the terror with which their testimonies, attended with unity, order, zeal, and inflexible piety, strike the enemies of God. Mary Queen of Scots, declared that she feared the prayers of John Knox, more than an army of ten thousand men!

But is it not an unseemly allegory? I answer, by asking, is there any thing unseemly in virtuous love? Has not the Holy Ghost made use of this imagery throughout the Scriptures? The 45th Psalm will stand or fall with this Song. See also John iii. 29. Ephes. v. 23—32. Moreover, did not the Holy Ghost, in inspiring the sacred writer, make use of their natural propensities, so that each writer wrote according to his turn and taste? Thus David, who had a taste for music, tuned his harp, and wrote an inspired Psalm book. John, who was naturally amiable, treated largely on love. And Solomon, who was famed for wisdom, wrote the Proverbs and Ecclesiastes. Nor was this the only prominent feature in the character of Solomon. God had made him susceptible of the tenderest and most endearing affections, which under the dominion of virtue, are productive of the happiest social effects. And under the dominion of virtue, these affections in Solomon, doubtless were for a time; and during that time he was inspired to compose this Song.

But does it not contain indelicate imagery? Suppose it should appear so in our age and country, it does not follow that it was so when and where it was written. It is well known that words become indelicate in one age, which were in another considered pure. Words are but arbitrary signs, and their meaning varies according to the variations of custom. Custom, which is governed by ten thousand accidents, may affix ideas to a word in one age, which in another it never included. There are words which our fathers used in English, which would offend a modern ear, and which would now convey very different ideas from what they did then. It is also well known, that eastern imagery is widely different from ours, in respect of what we account delicacy, as well as boldness. They would have scorned, if I may so say, to have truckled to our finical rules. If we reject all the Scriptures which do not accord with these rules, we must reject much more than Solomon's Song.

Mr. R. enumerates a long list of Scripture phrases which he accounts indelicate to repeat in this age and country, and tells of a young clergyman of his acquaintance, to whom the mention of some such in a sermon had well nigh proved an emetic! (Claude, vol. ii. p. 32.) I must confess, I am so attached to Scripture phraseology, that I am not so apt to sicken at the sound, as some people may be. Mr. R. has much better expressed my mind on this subject, in another page of the same volume; (p. 311.) where, speaking on "fincical delicacy," he says, "We may observe, on the one hand, that purity and simplicity of manners are generally accompanied with a blunt, rough, frank speech, and on the other, that depravity of manners generally hides itself under an affected refinement and delicacy of style. The old prophets spoke bluntly, but they were very holy. Modern courtiers speak refinedly; but they are, behind the curtain, extremely vicious."

However, as he has selected a number of expressions to be excluded from the pulpit, without rejecting the books from whence they are taken as uncanonical, why should he not do the same by Solomon's Song? Two or three passages at most, would have sufficed. Or, if a whole book must be rejected, on account of its containing such and such expressions, why does he not reject the other parts of Scripture, and commence Deist at once?

Surely I might appeal to all serious Christians whether the reading of this poem has had an improper influence on their minds. I believe, were it not for some wanton would-be-wits, encouraged, I am sorry to say, by such critics as Mr. R. the sentiments of this sacred song would never have been so awfully perverted. Holy men have, in all ages, found in it a holy tendency—a tendency to raise in their minds a flame of genuine and ardent affection towards Him who is the subject of the Song—"The chief among ten thousand, the altogether lovely!" "To the pure all things are pure!"

Yours sincerely,
ANDREW FULLER.

PARISH LIBRARIES.

MESSRS. EDITORS.—The want of information is one of the greatest obstacles to the spread of truth, and the success of benevolent efforts. Was that more general, these would be more certain. Truth seeks light; and benevolence follows truth. To enlighten community then we are to look to the firm supporters of truth, and active friends of benevolence.

Without information little aid may be expected for either. And without aid they will remain where they are—a little in advance of where they were eighteen hundred years ago. Truth will not take a step in darkness; and benevolence will not go before, or make an exertion without her.

But there is a lamentable want of information in most of our churches and congregations, owing to the want of necessary facilities for acquiring it. They have not sufficient Libraries. And without them it is impossible to obtain the desired information necessary to carry forward the numerous institutions of benevolence successfully, and to give truth an undisputed claim to the belief of every understanding.

The source of information must be commensurate with the knowledge to be obtained, or these happy consequences may not be anticipated. Libraries then must be established for general use. The comparatively few libraries, of any consideration, that have been established in different parts of the country, have, almost without an exception, belonged to a small number of proprietors, and are designed for their special benefit. And their tendency has been other than the general diffusion of knowledge. They are closed against those who need them most—who are unable to procure books for themselves.

Embraced in this class are many, perhaps most clergymen. Their salaries are uniformly small; and but a small proportion of it can be appropriated to purchase a library. They are therefore compelled to do without it—I say, without it; because there are but few private libraries, (especially among clergymen,) that are worthy of the name. But how is the evil, as it respects them and most in their congregations, to be remedied? To answer this question, in a few words, is the definite object of this paper.

Let Parish Libraries be established. Libraries that shall belong to parishes in which they are established, and be entirely under their control—only that they shall never be sold or removed from the parish. Any individual or individuals re-

moving from the parish, shall no longer have a claim to the library, and any individual, or individuals, removing into the parish, shall have an equal claim with any other. That is, each individual belonging to the parish shall have an equal right to the privileges, and the management of the library, and no other shall have any claim.

This will furnish every member of the parish as well as the clergymen with a resource for the necessary information to defend the truth, and successfully urge the claims of benevolence.—And it may be established and yearly increased without the least perceptible inconvenience to any—by assessing the sum of fifty, seventy-five, or an hundred dollars, in connexion with the parish tax. This would never be felt by an individual, and might be of incalculable benefit to a whole parish. It would, in a few years, give the parish a degree of moral strength and influence that would be felt and acknowledged by all around.

Fifty dollars would be a small sum, indeed, to furnish books for a library; but this added yearly for fifty or an hundred years would furnish a very respectable and valuable library. And the parish possessing it, (other things being equal,) would, at the end of fifty years, be, at least, five in advance of another destitute. It would possess that moral power and worth that could not be attained without the help of books—besides it would have acquired the habit of thinking, which is a rare attainment, though of the utmost importance to society.

Such being the comparative ease with which Parish Libraries may be established—and such the important benefits that would result from them—it is hoped they will soon be found in all our parishes.

Gentlemen, this paper is cheerfully submitted to your better judgment—but I want the use of a library—and if by publishing this in your excellent journal, you help me to the desired object, you will deserve and shall have the sincere thanks of your unknown friend,

MORE BOOKS.
Boston Recorder.

RELIGIOUS NEWSPAPERS.

Show me a congregation that can hardly be brought to do any thing for Christ—where the Bible Society, the Tract Society, the Missionary Society, the Sunday School, &c. seek to take root in vain, or having found it shows only a sickly, withered, and unfruitful growth, and I will show you a society that is almost entirely destitute of religious papers, and empty, almost entirely without of religious information. The only way in which a society can contentedly indulge itself in a state of such unseemly stupidity, is by keeping in the dark. It is in vain to look for a reformation, while this is the case with it: call you ever so loudly, it will give no heed to your voice; expostulate, reason, entreat, all will prove unavailing to do away the deplorable lethargy. What must be done?—get light introduced.

The congregation to which Andronicus belongs, is one of precisely this stamp; he stands not alone in his ignorance of what is doing in the religious world; although his circumstances makes this defect more inexcusable to him, than in most of his neighbours, the defect itself reigns in all around him. When an application is made to the society for contribution of help to some design of general benevolence, it is never more than a very little that is obtained, and that little is never yielded with alacrity. Attempts have been made repeatedly to establish societies among them, auxiliary to the great benevolent institutions of the day, but all have resulted in comparatively little success. A Bible Society has languished in the midst of them for 6 years, with just life enough remaining to allow it to be said it is not dead. A Tract Society, through discouragement and indolence of its officers, fell through in the second year of its experiments. A large Sunday School has been twice gathered and put in operation, in the village where the church stands, but it has only been to fail before the period of a year each time. It never went right, the plan on which it proceeded was badly arranged; the scholars lost all interest in it, before a month was past; the teachers soon began to think it dull work too, and one by one first became irregular and then gave up altogether; and so in the end, all agreed that a Sabbath School could not be kept up there, with any advantage. If any one speaks to them now on the subject, they answer that they have made a fair trial of the thing twice, and are fully satisfied that however it may succeed in other places, it can never be made to prosper

among them, and their want of all interest about the matter shows itself at the same time very clearly. Of other benevolent exertions they have scarcely any knowledge at all. And yet they think, that the amount of their congregational charities is uncommonly great, and some of them will gravely tell you, that they doubt whether any other congregation in the country, according to its means, does as much in this way as theirs! What a benefit to such a congregation would it be to have the *Missionary Herald*, and other monthly and weekly religious papers, disseminated among the people!—*Philadelphia*.

POLLOK THE POET.

The Rev. Robert Pollok was born at Muirhouse, parish of Eaglesham, (N. B.) October 19, 1768. His father still occupies the same farm, and is esteemed by his neighbours as a very worthy and intelligent person. Robert was the youngest of the family; and his early days were spent on the farm with his father, in such labours as the seasons called for. He was always fond of reading; and the winter's evenings were employed in this manner, when his companions were perhaps engaged in some trifling amusement. He is not known to have made any attempts at poetry when very young. At seventeen years of age he commenced the study of the Latin language; and a few months after this, he produced the first poem which he is known to have committed to paper. In October 1813, when seventeen years of age, he entered the University of Glasgow, where he studied five years: at the end of which time he obtained the degree of Master of Arts. While at College, he was a very diligent and exemplary student, and distinguished himself so far as to have several prizes awarded him by the suffrage of his fellows; besides the regular exercises, he composed a number for his own pleasure and improvement, and several of these were poetical. Before he had finished his curriculum, his health was considerably impaired. In the autumn of 1822 he entered the United Secession Divinity Hall, under the care of Dr. Dick. Here his discourses attracted considerable notice, and called forth some severe criticism from his fellow students. A mind like his could not submit to the trammels of common divisions; the form of an essay suited better the impetuosity of his genius; and he occasionally indulged in lofty descriptions, both of character and external nature. In May, 1827, he received license to preach from the United Secession Presbytery of Edinburgh. During his previous trials he was employed in superintending the printing of his poem.

His first public discourse is said to have produced a wonderful sensation on the audience. The text was, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." Some descriptive parts, respecting those who serve Baal rather than God, are said to have been awfully grand. He preached only three other times, when he was obliged to retire from public service. His labours had been too great for his constitution, in which the seeds of consumption had long before been sown. By some medical gentlemen of eminence in Edinburgh, he was advised to try the effects of a warmer climate: Italy was his intended retreat; and, after providing himself with letters of introduction to some learned men on the Continent, he set out accompanied by a sister. He had got as far as the neighbourhood of Southampton, when, overpowered with the fatigues of travelling, he was compelled to desist. He here recovered, and after a few days expired, far from the scenes of his birth and his studies. It is comforting to learn that Mr. Pollok's death was that of a true saint; his last moments being characterized by patience, resignation and faith.

Mr. Pollok's mind was certainly of a very superior order; of this, there need no other proof be given than the encomiums which his "Course of Time" has called forth—encomiums, many of them penned before his death was known, but which did not appear till after he had gone beyond the reach of earthly applause. His habits were those of a close student: his reading was extensive: he could converse on almost every subject: he had great facility in composition; in confirmation of which, he is said to have written nearly a thousand lines weekly of the last four books of the "Course of Time." The poem, as a whole, was, however, no hasty performance: it had engaged his attention long. His college acquaintances could perceive that his mind was not wholly devoted to the business of the classes; he was constantly writing or reading on other subjects. Having his time wholly to himself, he amassed a prodigious store of ideas. It was his custom to commit to the flames, every now and then, a great number of papers. He had projected a prose work of some magnitude—a Review of Literature in all ages—designed to show that literature must stand or fall, in proportion as it harmonizes with Scripture Revelation. But death has put an end to this, as to many other projects; and all that we can now look for, is a posthumous volume, for which we are glad to understand there are ample materials in

the poems, essays, and sermons found among his papers. Such a volume, with a memoir of the lamented youth prefixed, cannot fail to prove an acceptable offering to the public: and we hope soon to hear that it is in course of preparation.—*Religious Magazine*.

From Pollok's Course of Time.

THE HYPOCRITE.

Great day of revelation! in the grave The hypocrite had left his mask; and stood In naked ugliness. He was a man Who stole the livery of the court of heaven, To serve the devil in; in virtue's guise Devoured the widow's house and orphan's bread; In holy phrase transacted villainies That common sinners durst not meddle with. At sacred feast, he sat among the saints; And with his guilty hands touched holiest things. And none of sin lamented more, or sighed More deeply, or with graver countenance, Or longer prayer, wept o'er the dying man, Whose infant children at the moment, he Planned how to rob: in sermon style he bought, As I sold, and lied; in salutations made In scripture terms: he prayed by quantity, And with his repetitions long and loud, All knees were weary; with one hand he put A penny in the urn of poverty, And with the other took a shilling out. On charitable lists—those trumps which told The public ear, who had in secret done The poor a benefit, and half the alms They told of, took themselves to keep them sounding— He blazed his name, more pleased to have it there Than in the book of life. Seest thou the man! A serpent with an angel's voice! a grave With flowers bestrewn! and yet few were deceived. His virtues being overdone, his face Too grave, his prayers too long, his charities Too pompously attended, and his speech Larded too frequently, and out of time With serious phraseology—were renis, That in his garments opened in spite of him, Through which the well accustomed eye could see The rottenness of his heart. None deeper blushed, As in the all piercing light he stood exposed, No longer herding with the holy ones: Yet still he tried to bring his countenance To sanctimonious seeming; but meanwhile, The shame within, now visible to all, His purpose balked:—the righteous smiled, and even Despair itself some signs of laughter gave, As intellectually he strove to wipe His brow, that inward guiltiness defiled. Detested wretch! of all the reprobate, None seemed maturer for the flames of hell; Here still his face, from ancient custom, wears A holy air, which says to all that pass Him by: I was a hypocrite on earth.

LONG ARTICLES.

It is said the articles published are too long. This fault, if it be one, can be easily corrected. If the great matters of religion—the vast concerns of eternity, are to occupy the least portion of our time and attention, then let every religious periodical be a mere scrap book. But if a man in heaven's account, is a fool who lays up treasures on earth, and is not rich towards God—if every one is bound by the solemnities of a judgment to come, "to hold fast a form of sound words"—"to contend earnestly for the faith once delivered to the saints"—and to shut the mouths of gainsayers—to comfort the feeble minded, and support the weak,—then there must be system, argument, proof, illustration, and appeal—and of course some articles must be long. Specimens of successful publications of short articles have been presented to us. Two of these are before us. One, it is said, has seven thousand, and another ten thousand subscribers. In examining every article in these specimens, we see but two or three that are worth reading. No doubt other numbers of these papers are more richly laden with valuable materials—but the success of the editors by publishing mere scraps, while it indeed seems like gathering up the fragments, illustrates a declaration of Christ, not very honorable to Christian professors—"the children of the world are in their generation, wiser than the children of light." Look at our literary and political journals. Is it uncommon to publish articles stretching through from three to nine columns of a super royal sheet, or from ten to twenty octavo pages? Are not these read, and read with avidity? Are not many of them retained in memory, and related in conversation? Look at our novel readers. Can they not tell you the contents of dozens, and almost scores of volumes which they have devoured over the midnight lamp?

But see another class of facts. A physician may spend a whole night with his patient—a lawyer may argue seven hours for his client, and it is well; but let an advocate for benevolent societies, or a minister of Christ, speaking for the salvation of souls, argue an hour, or publish an article longer than a man's finger, and it is all tedious and wearisome. Yes, yes; let every thing but the matters of eternity be long—but let them be short—the least, the last of all!—*The Pandect*.

Zion's Pilgrim Continued from page 118.

THE PRAYER MEETING.

My guide led me into a room upon the first floor of a house in which every thing around indicated the humble circumstances of the owner, when we found several persons assembled for the purpose of devotion. They had just begun their eve-

ning service, and were engaged in singing an hymn as we entered. The words of the hymn were interesting; and, as I thought, not inapplicable to my state and circumstances;

"Come, ye sinners, poor and wretched, Weak and wounded, sick and sore; Jesus ready stands to save you, Full of pity join'd with power," &c.

The hymn was followed up by prayer which issued from a voice that I thought I had heard before. And it was an agreeable surprise to me, at the close of it, to recognize in the person praying, the countenance of the *Poor Man*, whose observations at the church porch had made such impressions upon me. He noticed me also, and with that kind of regard which seemed to say, "I am glad to see you here." But the purport of the meeting so occupied his whole attention, that he appeared to have no leisure for other objects. By what followed I was led to conclude, that if any place of pre-eminence was found in this humble circle, it was his province. For as soon as the prayer was ended, and the company seated he took the Bible, which lay upon the table before him, and read from the part where it happened to open, the 16th Psalm. I could not be mistaken as to the number of the Psalm, by what followed in his observations upon it.

REVIVAL IN PHILADELPHIA.

Extract of a Letter to the Editor, from a Christian Friend in Philadelphia, dated August 14, 1828.

Rev. Mr. Patterson, of the Presbyterian Church in the Northern Liberties, has had a happy Revival ever since last winter. At his communion before the last, he had ninety-seven added, and the last, between 30 and 40 more, and the work is still progressing. Some other Churches have experienced a comfortable time also. I was at a meeting last Sabbath evening, where there were fifty came forward, after the public exercises, to be prayed for, some of whom were in the greatest possible distress. Among the number were two of our City Physicians, ten other males, and 38 females. The Lord can bring the stoutest hearts to bow. Blessed be his holy name. Rev. Mr. Patterson has been settled 14 years, during which time he has had 1200 communicants added. When he took the oversight and charge of the Church, there were about fifty, 12 of whom left on account of his close and pungent preaching.—*C. Watch*.

IN THOMASTON, ME.

Extract of a letter from the Rev. R. Milner, to the Editor of the *Watchman*, dated Thomaston, Me. Aug. 9, 1828.

It will be pleasing to the friends of Zion to hear that the first Church in Thomaston has been visited with a few drops of that refreshing shower, which for some months has been sending down its divine influence on the hearts of sinners in this region. The 1st Church in Thomaston is one of the oldest Baptist Churches in this state. Elder Snow, who early took the pastoral care of the Church, is still living, and is now in his 90th year. He has preached twice within 4 months. His infirmities are such, that he was obliged to sit in his chair while he spoke. His faculties are very clear, and he speaks with great energy on religious subjects. This Church has been blest with many additions since its organization, and the members have lived in a good measure in great unity with one another. The present number of members is about 150. The first I baptized were two amiable females, March 30th. On May 4th, I baptized another believer, and on Sunday, May 25th, I had the pleasure of leading down the banks of Jordan seven more disciples; and June 29th, three more followed the example of their dear Lord and Master. A number more, who as we hope, have passed from death unto life, have not come forward yet. We have great reason to be thankful that 13 have scriptural evidence of a change of heart; and if the repentance of one sinner causes joy in Heaven, we surely ought to rejoice over so many, though small to the additions in other parts of the town.

Yours in the best of bonds,

REUBEN MILNER.

Extract of a Letter from a member of the recently organized Baptist Church in Halifax, N. S. to the Rev. Mr. Wyer, dated August 1, 1828.

"One who had previously known the sentiments and habits of the society in this place, could hardly have anticipated the revolution that has occurred in the course of 9 months. The Baptist name, from having been the most despised among dissenters, appears now ready to be regarded as the most respectable: crowded audiences of all classes have been in the habit of regularly attending at our Meeting-house, on Sabbath evenings especially; and besides many that have been added to the church, of such, we trust, as shall be saved, there appear to be many more concerned about their souls, and strong indications are discovered of a general and extensive awakening. To this has been added a most pleasing co-operation throughout the country among the Baptists, or readiness to co-operate, in such measures as may appear conducive to the advancement of the cause of religion: And, altogether, our prospects here are

beyond expression brighter and more promising than could reasonably have been anticipated in so short a period.

The state of things here is such as appeals powerfully to such friends of Zion as have it in their power to render any aid. The continuance of the preaching of an educated minister appears to our human judgments essential to the confirmation of the Baptist interest, and of the numerous congregation at the New Chapel. A powerful religious influence seems ready to be brought to a crisis."

American Education Society.—We have received a copy of the 12th Annual Report of this Society, from which we learn, that the young men, now under the patronage of the Society and its branches, is 300. They are pursuing studies in seven Theological Seminaries, 12 or 15 Colleges, and a large number of Academies. This Society appears to be accomplishing much good, and we most cordially wish them success in the noble labour. We shall present some extracts from this Report in our next. \$12,466 94 were expended by the Society last year.—The permanent fund is \$24,193 79—besides a part of the Woodman Fund on hand, \$1050 00. The Scholarships, invested in Notes on interest, in Bank Stock, &c. is \$39,812 75.—*Christian Watchman*.

As there are some who duly appreciate the advantages of education, while they cannot see the need of so much ado about religion, we will state, as one of the advantages of sending missionaries to the heathen, that there are now, as by their last Reports, under the patronage (more or less direct) of the

Church Missionary Society	12,574
London Missionary Society between 16,000 and 17,000	17,000
American Board more than	30,000
Wesleyan Miss. Society between 16,000 and 17,000	17,000
Total, under four Societies	76,574

If to these be added the children under instruction at the stations of the Baptist and other Missionary Societies, the number will be swelled quite above 100,000; nearly all of whom are the children of heathen, and would otherwise have grown up in the darkness of ignorance.—*N. Y. Obs*.

For the Christian Secretary.

CONFERENCE OF THE CHURCHES. NO. II.

MR. EDITOR—

Agreeably to my engagements, I herewith forward you an account of the manner in which the conferences of the Churches have hitherto been conducted. My reasons for so doing are; that if the course is in any measure worthy of imitation, we may imitate, and if any part ought to be disapproved or rejected, we may ascertain it and act accordingly.

A church who is desirous to join the conference, first sends one or two delegates. On the succeeding Sabbath, these delegates give their congregation a brief relation of what they have seen and heard at the conference; and these relations almost universally interest a majority of the church and congregation who sent them, to such a degree, as to excite their solicitude to invite the conference to visit them. To effect this, the church appoint a committee to visit all the members, converse with them, and (as far as I am acquainted,) pray with them, and desire their united approbation of the meeting of the conference there, and endeavour to obtain their consent to the public renewal of their covenant. In obtaining the approbation of all the members to the latter, some churches have found difficulty; but by much prayer, humility and exhortation, the members have fallen in with the church, and agreed to the requirements. In many churches however, from 5 to 10 or 12 have stood aloof, some of whom openly opposed; but I have observed that in all instances, where standing out, or objecting to a renewal of covenant has appeared, without exception, it has been by persons who gave no good evidence that they loved religion, or felt desirous to promote the cause of Christ. But on the other hand I have universally found, that those who appeared most anxious for the salvation of sinners, have been most engaged to promote the prosperity of the conference. But to return.—The church all being prepared, having observed at least one day of fasting and prayer, request their delegates to invite the conference as soon as convenient, to meet with them.

On Wednesday, at one o'clock, in some private room, the delegates assemble, appoint a moderator and clerk—the latter takes the names of places and delegates, after the manner of our minutes of Associations. Delegates of the church where convened, are then called upon to state whether all things are ready, the state of the church, &c. If no objections arise, at 2 o'clock the delegates (after prayer,) repair to the meeting-house, which is generally crowded with persons already assembled. The meeting is opened by the minister of the parish, reading a select portion of scripture—singing—then he either prays, or calls on some one to do so.—The delegates are then called on to give a relation of the state of the churches they represent. If any remarkable cases of conviction or conversion have occurred, they are mentioned in detail—these seldom or never fail to interest the audience.

These relations are interspersed with prayer and singing, as occasion seems to require. At about 4 or 5 o'clock, the delegates repair again to the private room, where the meetings for the evening are mentioned; beginning with the most remote, to attend which volunteers are requested. This supplied, the others are named and supplied in like manner. A committee of arrangements, (if not done before,) is now appointed, whose business it is, to select such members of the conference, as they deem proper to make the exhortations or addresses on the ensuing day. One to address the aged; another the youth; the impenitent; those who neglect public worship; those who entertain hopes, and have not made a public profession; the church, or any other class the minister of the church requests; he being *ex officio*, one of the committee.

Prayer meetings on Thursday morning, where they were the evening previous. Delegates again convene at 8 o'clock, privately; conference at 9; the same course pursued as on the day previous, until all the churches are heard from. The exhortations are then given by the individuals appointed; the church arrange themselves in the aisles, and solemnly make a public confession of their sins, negligence, &c. This drawn up in writing and previously agreed to, is read by one of the church, and assented to by the body. The address is then made to them, still standing. The minister makes a confession to the church, and receives an address from a brother minister. Some one then addresses the delegation. Finally, by prayer and singing, the meeting is closed. The addresses however, are seldom twice the same in number, or order of delivery.

But I am induced to believe, that the most important circumstance connected with this meeting is, that the churches who send delegates, hold a church meeting at home on Wednesday evening, entirely devoted to prayer for their delegates, and for a blessing on the people where the conference is convened.—To this circumstance perhaps as much, or more than any other may be traced the happy results, through the influence of the Holy Ghost, that have hitherto attended these conferences. It has been asserted by some, that not less than 1500 souls have expressed a hope in Christ, and dated the commencement of their conviction at these conferences, during the last year. I believe the number is much overrated; but I have seen many, and some of them the most abandoned sinners, who now are sitting at the feet of Jesus, clothed, and in their right minds; who will eternally have occasion to bless God, for putting it into the hearts of men to hold meetings, which he has been so much pleased to bless. I must beg to be excused for extending this article so far—in my next I shall endeavour to point out some particulars, in which I imagine we shall not only find it expedient, but even necessary, to vary from the plan above mentioned. Though as a whole, I am persuaded that it cannot be much improved. Hoping the attention of all my brethren will be directed to this subject, I am, Yours, &c.

AMICUS.

For the Christian Secretary.

WOULD DEACONS TO BE ORDAINED?

I answer in the affirmative: 1. Because the Bible plainly declares that rulers, kings, prophets, priests, ministers and deacons, were ordained; or in other words, were set apart in due form to their work. The manner of ordaining ministers and deacons, as recorded in the New Testament, is as follows: The candidates, whether ministers or deacons, after having been duly recognized as such by the whole church, were set in the midst, and by solemn prayer, and the laying on the hands of the Apostles, and ministers of Christ, as the proper representatives of the Churches, were consecrated to their work; or in other words, were ordained.

This act of ordination gives weight to the office, both as it respects Ministers and Deacons. It is a public institution—a delegation of the necessary authority to act in the office to which they are called, on which they are about to enter. All that can be urged in favour of the ordination of ministers, can be urged in favour of the ordination of Deacons. It will be urged that many churches neglect to ordain their Deacons. What does this prove? Suppose all had neglected this duty, what then? It will be urged that they need not be ordained, because the office was peculiar to the church at Jerusalem, when and where they sold their property, and threw it into one common fund, from which the Deacons were required to make distribution. To be consistent, such as object, should dispense with such officers and officers altogether. But such officers are found in the churches, after the peculiar arrangement of throwing the property into one common fund, and when Christians retained their property, and raised the necessary amount by voluntary contributions. The object for which they are chosen, exists in all its force. I dare not any longer trifle with the authority of God. The example of the Apostles is equal to a Divine command; and the church at Jerusalem was

to be a model for all others.—I hope Baptist Churches will reform in this thing, or cease to blame other denominations for departing from the examples of the Apostles and primitive Christians. This is but a hint—more hereafter.

A Bible man.

The (Boston) Christian Watchman of the 15th inst. has the following notice.

Mr. Editor.—Will some of your correspondents favour the public with a discussion of these momentous questions?

What constitutes a call? And what is the duty of Ministers and Churches in regard to seeking out and bringing forward ministerial talents?

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, AUGUST 30, 1828.

We embrace this opportunity of gratefully acknowledging the favour of our friends in Rhode Island, in the liberal patronage which they are extending to this paper in that State. No pains will be spared to render the "Secretary" such a channel of intelligence, as they need and desire.—We hope they will favour us with communications for our columns, embracing matters either of a local, or of a more general character.

All official communications from the Baptist Convention of that State, and other public religious bodies, designed for insertion in the Secretary, will be received free of postage to those bodies, as that expense will be sustained by this office.

We are not insensible that there are important subjects enough, on which an Editor who observes the signs of the times, and whose talents are suitable, may profitably write. But we must this week excuse ourselves from the laboured discussion of any matter, because we have generally found, that if we do not embrace the subject which rests with the most weight on our mind, our readers are not so generally interested in our reflections. And the prominent point on which our thoughts now centre, is the perplexity necessarily connected with an Editor's situation. Few sympathize with him; but many criticize, and some unmercifully. This subject, however, has been so often before the public, that we deem it inexpedient to pursue it now.

By a notice in the last number of Zion's Herald, published in Boston, Mass. it appears that this paper is hereafter to be united with the "Christian Advocate and Journal," of New-York, and published in the latter city, under the title of the "Christian Advocate and Journal, and Zion's Herald." The Herald has been conducted with ability, and with the exception of some denominational peculiarities, we have always been happy to recognize in it a fellow labourer in the cause of truth and righteousness. We hope it may lose none of its evangelical character by the proposed union.

The letters from our friend "Amicus," with his 3d number on Church Conferences, is at hand. His suggestion in regard to the paper, shall be attended to. Whenever we can get the paper out on Friday evening, his shall be mailed the same evening. We have done so with the papers for New Haven, by which they are enabled ordinarily to obtain their papers on Saturday. We trust Amicus will remember our request, to be furnished with the interesting facts for the paper, which he detailed at the N. H. Association.

We have just received a Circular, touching the Select Boarding School taught by Br. J. H. Lindsley. This school is located in a very airy situation, in the pleasant town of Stratford, 13 miles from New Haven. The references in the Circular are of the most respectable character.

We have recently received some communications which are inadmissible. We presume the writers, on reflection, will be satisfied that another course, and a more private method of "enquiry," and of giving admonition, is preferable. It is not every thing that is lawful, that is expedient.

Our old friend "Agnostos," is informed that we are unable to replace the paper which he notified us was destroyed. This circumstance we regret.

"Knox's Essays," "Foster's Essays," and a volume of the "Gospel Treasury," have been lent from the office of the Christian Secretary. The borrowers are requested to return them with the least possible delay.

We particularly request some of our correspondents, who can command the necessary leisure, to furnish an answer to the query of "Omicon," published in this paper of Aug. 2d, No. 28. The query will be found on the 2d page.

The No. of the National Preacher for August, contains a Sermon by John H. Church, D. D. of Pelham, N. Hampshire, founded on Matt. xxv. 46, "And these shall go away into everlasting punishment, but the righteous into life eternal."

A Quarterly Meeting of the Board of Managers of the Connecticut Baptist Convention, will be held in this city, on the 3d of September, at 9 o'clock, A. M.

General Intelligence.

From the N. Y. Morning Courier.

LATEST FROM EUROPE.

From the Theatre of War.

On the 18th of June the garrison of Braila surrendered to the Russians after a very fierce assault and obstinate resistance. Even the swagging bulletins of the Russians admit that they lost two generals, six hundred and forty killed, 1453 wounded, of whom 140 are officers.

The Sultan has issued a long manifesto, dated July 4th which is characterised by his usual ability. This State paper speaks with much indignation of the conclusion of the Convention of the 6th July without the knowledge of the Porte, after the arrival of M. de Ribeaupierre at Constantinople; and also of the affairs at Navarin, which, it says, is without parallel in history. The Porte, however, did not break off its amicable relations, and even offered to make concession to the insurgents; but the Russian Ambassador was not satisfied, and quitted Constantinople without reason.

Constantinople dates of June 10th, state that little change has been made latterly in the defensive measures of the Porte, except that some batteries are erected in the Channel, at the village of Belogarde, and 300 artillery have been sent to Erzerum, from which place the Porte has been informed that the Russians are at Akiska. [Akiska is in Armenia, on the South Western confines of Georgia.] It is about 250 miles N. E. of Erzerum. Some Turkish Chieftains have arrived with their attendants, in order to proceed to the army. The Bosphorus is closed, but it is reported to be intended to allow merchantmen, under every flag, to pass it, on paying a certain tax.

At Smyrna, from a fear that Russian men-of-war might enter the harbour under other colours orders were given not to suffer any foreign men of war to enter the harbour. An arrangement has, however, been made between the foreign Consuls, the Austrian Commander, Count Dandolo, and the Pacha, in consequence of which, this order has been recalled, and a guard ship stationed in the roads. The Pacha, by way of precaution, has assembled 12,000 men near the city, and great exertions are making to fortify the Island of Scio. Some cases of the plague have occurred at Smyrna, but they do not cause any great alarm.

The Albanian corps is supposed to have marched direct to the passes of the Balkan, without taking Constantinople in their route. These troops the best and bravest where all are brave, made a special proviso in their engagement with the Sultan, that they should not be drilled as the "tactics." They will, in the war of the defiles, be more formidable in consequence of this wise resolution. The Turkish fleet was still at Bujukdere, [opposite the mouth of the Bosphorus.] It was joined on the 10th by the steam boat Swift, which has been purchased for 6,000. Four Englishmen and its captain have been retained to superintend the engine.

Semlin, June 20.—The accounts from Philippopolis say, that the Manifesto of the Porte against Russia had been known on the 10th of June. It commands the Mussulmen, under pain of death, to have no regard to the Rayas; to fulfil scrupulously the duties prescribed by Islamism, and to devote themselves for the defence of their religion, &c.

Philippopolis is situated on the source of the river Maritsa, at the southern base of the Haemus. The Russian General Roth has invested Ghirogo which is on the north bank of the Danube, about half way between Widin and Brailaw. Ghirogo makes a firm resistance, supported by reinforcements and provisions from Ruaschuck, on the southern side of the river. Vienna papers of June 22 state that a corps of Turks, which had been sent to pass the Danube, near Wedder, had attacked the Russian advanced posts at Calafati, on the extreme right of General Roth, but that after a short engagement, in which they however lost many men, they had been obliged to take to flight, and re-pass the river. The loss of the Russians is stated to have been considerable. General Roth, after reducing Ghirogo, is to cross the Danube at Silistria, which is on the south side, about 80 miles from Brailow.

The following is an extract from the Prussian State Gazette:

MARCH OF THE RUSSIAN ARMY FROM BABADAGH.

From the Camp, near the walls of Trajan, June 20.—On the 15th of this month His Majesty the Emperor removed his head quarters from Babadagh, and advanced by way of Berdaout and Tachaul into the neighborhood of the ancient wall of Trajan, near to which the camp of His Majesty has been pitched, and the corps of General Rudzewicz has taken the same position. We expect the corps which at present occupy the principalities, as well as those divisions of the army which are advancing along the right bank of the Danube, in order to pursue, in concert with them, the necessary operations. On our march from Babadagh to Trajan's Wall, we did not meet with the enemy, and first came in sight of them under the walls of the town of Kustedia, which has been carefully fortified by the Turks. The advanced guard of Gen. Rudzewicz arrived there on the 10th; on the 17th and 18th some skirmishing took place. The enemy's force was posted on the hills surrounding the town of Kustedia, and, protected by the guns of that place, endeavored to drive back our advanced posts. His attempts were fruitless; and on the 19th Gen. Rudigen, without being intercepted, caused the first batteries to be erected over against the town. On the same day His Imperial Majesty inspected them on his return from Kudendzia.

* Babadagh is in the north east of Bulgaria, a few miles south of the Danube.

† The ancient ramparts of Trajan are the remains of an entrenchment joining the Danube to the Euxine.

The Berlin papers give the details of an action between the Turkish and Russian ships in the Danube, near Brailaw, on June 9th as follows:—

The vessel of the Turkish Admiral, four sloops, and seven brigs, were captured; the other vessels were destroyed. Above 200 prisoners were taken on board the twelve captured vessels.—At the moment of the attack, the Captain Pacha was at Brailow, whence he might have witnessed the destruction of his fleet. Very important papers were found on board his ship, among which are copies of the report made to the Seraskier on the entire demoralization of his troops, and of the greater part of the garrison of the fortress.

Extract of a letter from Condradt, dated

16th of June, 1828:—"The Russians are very busy fitting out the whole of their navy, to send up the Mediterranean: there are about 20 sail of 74s and frigates, now ready for sea." The Russian fleet in the Mediterranean has separated from those of England and France.

FROM THE MOREA.

Brussels papers contain some information from the Morea, which is not destitute of interest. Ibrahim, it is stated, was in the greatest strait for want of provisions, and had been compelled to withdraw into the interior, in order to support his troops. He is said to be under the strictest injunctions from the Porte and his father not to abandon the Morea; but, under such circumstances, these injunctions cannot be long attended to.

Paris, July 4. The Augsburg Gazette gives a letter of an English officer belonging to one of the ships which blockaded Navarin, which informs us that the troops sent by Ibrahim into the interior of the Morea had returned with a considerable supply of provisions and a great quantity of cattle. Every day fires, kindled by bands of Egyptians, are seen in the country in various directions.

PORTUGAL.

DON MIGUEL has carried all before him. Oporto is in his hands, and the Constitutionists are crushed.

ENGLAND.

On the evening of July 14th, Lord Holland, after being informed by the Duke of Wellington that it was not the intention of His Majesty's Government to make any statement to Parliament on the subject of the foreign relations of the country, particularly Portugal and Greece, gave notice of his intention to bring forward a motion on the subject on Wednesday.

The Sinking Fund is henceforth to be limited (nominally) to three millions, and is, in fact, to consist only of the actual surplus of Income over Expenditure as recommended by the Finance Committee. The revenue of Great Britain alone had increased in this year over that of 1827 by £85,000, while that of Ireland for the same period increased £150,000.

FRANCE AND SPAIN.

The evacuation of Cadiz by the French, is at last about to take place.

A letter from Marsilles states, that the Toulon expedition of fifty sail, had been met at sea, steering towards the West; from which it was inferred, that it was going to Cadiz to take home its French garrison.

FOREIGN ITEMS.

Ireland.—The return of Mr. O'Connell to the House of Commons, for the county of Clare, has caused a great sensation both in England and Ireland. Opinions are divided as to his right to take his Seat being a Catholic. The London Courier says that he cannot—Mr. Charles Butler, the celebrated lawyer, says that he can. One thing is certain, he will try.

Extract of a private letter from Dublin. Eleven letters passed through our post office this morning, of course only ten of them free, franked by the Hon. and Learned Member for Clare, Daniel O'Connell, Esq. Member of Catholic Association, and Knight of the Order of Liberator. A Meeting of the Committee was held this afternoon, at one o'clock, to make arrangements for the public entry of Mr. O'Connell. They have fixed Wednesday next for that occurrence, when there will be an aggregate Meeting of Catholics assembled to receive him. The preparations for meeting the Liberator Representative, are upon a magnificent scale. The Clergy, the Liberator, the Members of the Association, the Trades, with their banners and music, followed by a train of friends to Civil and Religious Liberty, that will probably extend for miles, all wearing the green ribband or bearing green branches, will testify the feelings of the nation at this important crisis. But there will be no illumination, lest the Orange party should make it an occasion of riot. The Catholics and Friends of Liberty will be enjoined to retire early to rest on that day.

American Tariff.—On the motion for the House of Commons, on the 11th to go into a Committee of Ways and Means,

Mr. Stuart called the attention of the House to the duties, almost amounting to prohibition, imposed by the American Tariff on the importation of British manufactures and produce. It was too late to originate any measure on the subject in the present Session; but he thought the country ought to have the satisfaction of knowing that the subject attracted the attention of his Majesty's government.

The Chancellor of the Exchequer, in answer, said he had no doubt that his Right Hon. Friend, the President of the Board of Trade, who was not at present in circumstances to communicate to the House his opinion on the subject, would take the earliest opportunity of attending to it.

In the House of Commons on the 14th, Mr. Huskisson gave notice that he would move, on Thursday, 17th, that a humble Address be presented to His Majesty, for the purpose of having laid on the table any communications which had passed with this Government and the United States of America, and copies of instructions sent to his Majesty's Minister in that country, relative to the late tariff.

The Morning Herald of the 7th says, a correspondent informs us that Mr. Brougham has joined the present Ministry, and is to be master of the Rolls, and the Marquis of Cleveland will get a Dukedom; Mr. Brougham, it has been told me is to have a Peerage, but not at present.

The intended marriage between a son of the former King of Sweden, and a daughter of the King of Holland, is officially announced.

From Eton's Survey of the Turkish Empire.

I saw in the eastern part of the empire a method of setting bones practised, which appears to me worthy of the attention of surgeons in Europe. It is by enclosing the broken limb after the bones are put in their places, in a case of plaster of Paris or gypsum which takes exactly the form of the limb, without any pressure, and in a few minutes the mass is solid and strong. If it be a compound fracture, the place where the wound is, and out of which an exfoliated bone is to come, may be left uncovered, without any injury to the strength of the plaster encasement. This substance may be easily cut with a knife, and removed and replaced with another. If when the swelling subsides the cavity is too large for the limb, a hole or holes being left, liquid gypsum plaster may be poured in, which will perfectly fill up the void and exactly fit the limb. A hole may be made at first by placing an oiled cork of bit of wood against any part where it is required, and when the plaster is set it is to be removed. There is nothing in gypsum injurious, if it be free from lime; it

will soon become very dry and light, and the limb may be bathed with spirits, which will penetrate through the covering. Spirits may be used instead of water, or mixed with it, or vinegar, at the first making of the plaster.

CHARLES CARROLL.—The Mayor of New York received, on the 4th of July, a letter from the Rev. Dr. Rawson, accompanied by a copy of the Declaration of Independence, engraved on vellum, to be used on the succeeding anniversaries of the great national festival. What gives peculiar value to this document, is the certificate of Charles Carroll, which is attached to it, written by his own hand and in the 90th year of his age. Of this certificate the following is a copy:

Grateful to Almighty God for the blessing which through Jesus Christ our Lord he has conferred on my beloved country in her emancipation, and upon myself in permitting me under circumstances of mercy, to live to the age of 89 years, and to survive the fiftieth year of the American Independence, and certifying by my present signature my approbation of the Declaration of Independence, adopted by Congress on the fourth of July, in the year of our Lord one thousand seven hundred and seventy six, which I originally subscribed on the second day of August of the same year, and of which I am now the last surviving signer, I do hereby recommend to the present, and future generations the principles of that important document, as the best earthly inheritance their ancestors could bequeath to them; and pray that the civil and religious liberties they have secured to my country, may be perpetuated to remotest posterity, and extended to the whole family of Man.

CHARLES CARROLL, of Carrollton.
August, 1826.

THE FRIEND OF PEACE.

This periodical, published under the auspices of the Massachusetts Peace Society, has reviewed the Manifesto of the Emperor Nicholas, which immediately preceded his warlike movements.

The following paragraph closes the Manifesto:—

"The Emperor will not lay down his arms till he has obtained the results stated in this declaration;—and he expects them from the benedictions of Him to whom justice and a pure conscience have never appeared in vain.—Given at St. Petersburg, April 14th [26] 1828."

The Editor of the Friend of Peace makes the following remarks, which, if they should not prove correct, are entitled to some consideration for their originality.

Thus in the nineteenth century, a Christian Emperor raises the War Whoop, "BY THE GRACE OF GOD!" And "he expects" success in the work of revenge, "from the benedictions of Him," who is long suffering and kind, and who has no pleasure in the death of the wicked! What astonishing inconsistency! What views of "the grace of God," must this monarch have possessed, while naming the attribute which has so long saved him from deserved death—while, instead of imitating this "grace," he breathes out threatenings and slaughter against his brethren—brethren, too, who have been spared by the same "grace" which has spared himself.

If the Emperor is correct in his statements, he had indeed much cause of complaint against the Sultan. But who does not know that, in general, Manifestos abound in exaggerations and misrepresentations, and that too often they "lie like a Bulletin." Supposing, however, the statements of the Emperor to be correct, had he or his people suffered, or were they likely to suffer, a hundredth part as much by the reproaches and the injustice of the Sultan in time of peace, as they will now probably suffer in consequence of the Manifesto? And was it wise to multiply the sufferings and wrongs of his own subjects, to avenge the injuries done by Turkish policy? Is it either just or wise to sacrifice a hundred thousand of his own people, that the survivors may enjoy greater privileges in the Black Sea and the Bosphorus? Could not these privileges have been procured at a less expense? Is it just to destroy Turkish subjects, for injuries done by their sovereign?

In consequence of this Manifesto, probably half a million of human beings have been put in motion, to be arrayed against each other for the work of mutual slaughter. Should nothing occur to avert the impending calamities, what horrible havoc, devastation, and distress must ensue, from the conflicts of such vast armies, urged on by the powerful passions—avarice, ambition, and revenge! And who can foresee when or how the war will terminate, or how many of the neighboring nations will become involved in its calamities? The Emperor has given his word, that "he will not lay down his arms till he has obtained the results stated in this declaration." Among these are "inviolable liberty to the commerce of the Black Sea and the navigation of the Bosphorus," indemnity "for all the expenses" of the war, "and the losses sustained by the subjects of his imperial majesty." But the Lord reigns; and he can blast all the expectations of the Emperor. The race is not always to the swift, nor the battle to the strong; and the speedy death of this monarch, may be among the first fruits of his own policy. Then whose will be the mighty empire over which he presides? Whose then will be his vast preparations for war, or the advantages he promised himself in forming his Manifesto?

The following remarks on the recent death of Rev. Stephen Gano, late pastor of the 1st Baptist Church in Providence, R. I. are extracted from the Christian Watchman of the 22d inst.

"The Rev. STEPHEN GANO is no more amongst mortals. We look around for his companions in gospel labour, who commenced or early associated with him in the holy work; but we look almost in vain. The venerated names of Backus, of Furman, of Stillman, of Baldwin, of Smith, and of Pitman, remind us, that with him, they have joined the congregation of the dead,—the general assembly, and church of the first-born in heaven,—now bowing in ecstatic adoration before the throne of God and of the Lamb. Does not the thought kindle in our bosoms, the ardent wish to join the holy throng, to swell the note of praise, and thus to partake their ineffable, their sinless bliss?

The generation of these men is almost extinct; but the memory of their zeal for God; of their love to souls; of their per-

severing and holy efforts, will be long remembered on earth, by the multitudes of those to whom they have been useful;—and more than this is their reward;—"Their witness is in heaven, their record is on high!"

It is delightful to observe, that junior brethren are rising up, to occupy the places of the fathers who are with God. We hope they will closely imitate the deceased in every excellence of sanctified talent; and whilst their literary advantages are far greater and more numerous, we hope their usefulness will be more extensive. One caution, addressed to his younger brethren, who were looking forward to the sacred office, which we recollect to have heard fall from the lips of him who recently ascended to glory, may be here profitably repeated. "Whilst," said he, "you pursue your literary studies with diligence, as it is your duty to do, take care that you do not put literature in the place of ardency of zeal in the cause of God." The holy unction here referred to, is the grand article for which the Christian Minister should most intensely labour and pray,—and without which, he will be as inefficient, as to any spiritual effect, as one who beateath the air."

MARRIED.

At Middletown, by the Rev. Mr. Goodwin, Mr. Alanson Birdsey, of Meriden, to Miss Clarissa Wilcox, daughter of Mr. Sylvester Wilcox.

At Meriden, Mr. Henry Stedman, of Berlin, to Miss Elnette T. Clark.

At New Haven, Mr. Stanton Pendleton, to Miss Lucy Ann Stanton. Mr. Moses Chandler, Jr. to Miss Betsy Kennedy.

At Southington, Romeo Lowry, Esq. to Miss Elizabeth A. Whittlesey.

OBITUARY.

In this city, Enoch Perkins Esq. aged 69. Mrs. Ann Larcum 41, wife of Mr. George Larcum. Mrs. Jerusha Church, aged 72. Lucy Ann, aged 1 year, youngest daughter of Mr. Philo Parker.

At East Windsor, on the 26th inst. of a Pulmonary Consumption, Mr. Charles Burnham aged 53.

At Bristol, on the 15th inst. Mrs. Zelinda Welch, wife of Deacon George Welch, aged 39 years.

At Claysville, Kentucky, Mr. Stanley Day, aged 36, son of Thomas S. Day, Esq. of Farmington, Conn.

We insert the following deaths this week, as they were struck off in only a part of our papers last week.

At Suffield, Miss Abiah King, aged 70, rich in faith. Mr. Nathaniel Spencer, aged 40, and an infant daughter of Simon Kendall, Esq.

At Providence, R. I. on the 18th inst. after a long and painful illness, Rev. STEPHEN GANO, in the 66th year of his age, having been Pastor of the First Baptist Church in that town, nearly 36 years. The tears of the Church, more especially that portion of it of which he had the care, will embalm his memory, and attest to his ardent zeal and tender solicitude for the salvation of souls; and the coronal of glory prepared for those who turn many to righteousness; will, we doubt not, encircle his sainted brow in beaming effulgence forever and ever.

Receipts for the Christian Secretary during the past week.

From Mr. Caleb Burt,	\$4
J. Culver,	2
B. Hastings, for advertising,	75
Rev. Ira Hall,	8
	\$14 75

NOTICE.

An adjourned meeting, of the Board of Managers of the Convention of Baptist Churches in the State of Connecticut, and vicinity, will be held at the Baptist Meeting House in this City, on Wednesday the 3d day of September, next, at 9 o'clock, A. M.

ALBERT DAY, Sec'y.

NOTICE.

IT is requested that ministering and other brethren in this vicinity, will meet at the Baptist Meeting House in New Britain Society, Berlin, on Thursday, the 4th day of September next, at 9 o'clock, A. M. to spend the day in public religious exercises, with a view to the promotion of pure and undefiled religion in the churches.

NOTICE.

A Meeting of the Board of the "Connecticut Baptist Education Society," will be held in the Vestry of the Baptist Meeting House in Hartford, on Tuesday, September 2, at 2 o'clock, P. M.

WANTED,

A Girl to do housework in a small Family, to whom good wages will be given. Good recommendations will be required. Apply at this Office—Hartford, August 30, 1828.

COLLECTOR'S NOTICE.

ALL persons liable to pay to the subscriber a State, Town, City, Highway, or School Tax, on List 1827, are hereby notified that I will attend to receive the same, at the following times, and places, viz. October 1, at Goodman's Tavern—October 2, at Deming's Tavern—October 3, at Mills' Tavern, from 12 to 2 o'clock, P. M. of each of said days; and, October 4, at the office of J. Hoadley, Esq. from 2 to 5 o'clock, P. M. For the convenience of persons residing in Wethersfield, I will leave their tax bills with Mr. John Braddock by the first of September, to whom payment may be made previous to the 15th of October without fees.

BENJAMIN HASTINGS, Collector.
Hartford, Aug. 26, 1828. 32

DRY GOODS AT COST.

THE subscriber having made arrangements to discontinue the business of retailing DRY GOODS, offers his stock of Goods at great bargains—his object being to close his business immediately, the public are assured they will find his goods at very reduced prices—many articles will be sold much less than cost.—The public are requested to give him an early call, as his sales will continue but a few days.

CALVIN DAY.

Hartford, Aug. 30, 1828.

POETRY.

THE AGED CHRISTIAN.

"The soul, with nobler resolutions deck'd,
The body stooping, doth herself erect.
No mortal parts are requisite to raise
Her, that, unbodied, can her Maker praise.
The seas are quiet, when the winds give o'er:
So calm are we, when passions are no more.
For then we know how vain it is to boast
Of fleeting things, so certain to be lost.
Clouds of affection from our younger eyes,
Conceal that emptiness, which age descries.
The soul's dark cottage, battered and decay'd,
Lies in new light through chinks that time
has made.

Stronger by weakness, wiser men become,
As they draw near to their eternal home.
Leaving the Old, both worlds at once they
view.

That stand upon the threshold of the New."
EDMUND WALLER.

THE RISE OF LOLLARDISM; AND THE
MARTYRDOM OF SIR JOHN OLDCASTE.

In the "Christian Spectator" for March, 1829, we find the following honourable notice of Lollardism, dated Andover, Sept. 19th, 1827.

The number of those sincerely devoted to the service and worship of Jehovah, has in all ages been comparatively small. But aside from this general fact, there have occasionally been periods, when true religion seemed almost to have left the world, and the last vestiges of it just on the point of being blotted out forever. In such seasons, Jehovah has appeared by his providence, to restore the captives, and to build up Zion.

Such was remarkably the case just before the dawn of Reformation. When nearly all Christendom was overrun with popish superstition, and the grave absurdities consequent on a false philosophy, men were raised up who had sagacity to discover the errors of the times, and firmness to withstand them. Of this character were the Lollards, a class of Christians that began to flourish in the north of Italy, about the commencement of the fourteenth century, and derived their name from the founder of their sect. Rejecting the rights and observances of the Romish doctors, who, like the ancient pharisees, had substituted their own traditions in place of the divine commands; the Lollards, for the sure foundation of their faith and hope, looked to the "law and to the testimony." They were opposed and denounced as heretics by all the leading men of the popish religion; but resistance and opposition failed of accomplishing their purpose. The truth became an object of inquiry, and men were urged on, or excited to the belief and embrace of it, by the very stimulus of the prohibition. Thus was the reformed religion diffused with wonderful rapidity, so that before the death of Lollard himself, who subsequently died by martyrdom, more than eighty thousand had embraced his sentiments. They were scattered over Austria, Bohemia, and the neighbouring countries, and fifty years afterwards made their way into England. The celebrated Wickliffe became a convert to their doctrines, and by his labors in preaching against the absurd notions and exposing the vicious practice of the Romish clergy; and by his writings, especially by his translation of the Scriptures into his native language, did more, perhaps, than any other individual towards bringing forward the Reformation.

Though hated and persecuted by the enemies of truth, he acquired great popularity among the common people, and some even among the nobility were found ready to follow his instructions. Of this number was Sir John Oldcastle, better known by the name of Lord Cobham. Like the pious St. Augustin, he had been devoted to pleasure in his youth, and was encouraged in his dissipation by the very ministers of religion to whom he looked for instruction and example. But meeting with the learned and pious Wickliffe, he was led to reform his life, and to become a firm and zealous assertor of the cause of true religion. This he was enabled to do more successfully, on account of his elevated rank, which gave vast influence to his religious opinions, and also by his exertions to transcribe and circulate the writings of Wickliffe, and maintaining at his own expense a great number of itinerant preachers. It is not to be supposed that such conduct, even in the king's prime minister, was looked upon, by the Romish clergy, with indifference. Accusation was laid against him, as being a pernicious heretic, and his enemies entreated of the king, as they said, "with all humility and charity, that his majesty would suffer them for Christ's sake to put him to death." Being a brave soldier, as well as a man of talents and learning, he was a great favorite with his king, who was therefore by no means disposed to encourage his prosecution. He promised however to the bloody emissary of the Pope, Arundel, Archbishop of York, that he would himself converse with Lord Cobham, and endeavour to persuade him to renounce his errors. But the king, as might have been expected, showed by his conduct in this interview, that he was much better qualified to command the services, than to control the consciences of his subjects. Vexed at his ill success in his endeavors to accomplish

what he had so confidently undertaken, he then resigned his former favourite to the malice of his enemies.

The worthy nobleman, after making several ineffectual efforts to avoid a trial in which he knew the judges already determined his condemnation, at length submitted to the mandate of the king and was arraigned for his life before an ecclesiastical tribunal. Perceiving that the storm of persecution raised against him could no longer be delayed, he prepared with manly intrepidity to breast its shock. Unlike the irreolute Crammer, his principles he never deserted. He loved the truth of his Divine Master, and the hour of trial failed not to prove that his sincerity was genuine. Indeed, so dignified, and so full of truth, were his answers to the malicious and false accusations of his enemies, that they were confounded, and like Felix, when Paul answered for himself, they trembled. But impudence and wickedness soon recover themselves from the severity of rebuke. As among the poet's angels in the battle, blows may be dealt out heavy and fast, but they fall on souls unsusceptible of feeling.

Long and vexatious was the trial of the noble peer, yet through the whole course of it he manifested the meekness of a saint combined with the dignified firmness of a veteran Christian soldier. It was a sight for angels, to behold this man of God, "faithful among the faithless, faithful only he among innumerable false, unmoved, unshaken, unseduced, unterrified."

When reproached for scrupulously adhering to the doctrines of Wickliffe, he replied:—"Before God and man, I here solemnly profess, that before I learned the doctrines of that virtuous man, whom you so much despise, I never abstained from sin. So much grace could I never find in all your pompous instructions. My purpose is fixed; do with me as you please; I yield this worthless body to your injustice and cruelty, well assured that ye can do no injury to my soul. With regard to the articles of my faith, founded as I trust they are on the Holy Scriptures; by the grace of the eternal God, I will stand firm to them till death."

But such conduct on his part, excited nothing but malignity in the breasts of his judges, and he was sentenced to the flames. Then in the presence of the court, like Stephen at his martyrdom, he prayed aloud for his murderers.

On the day appointed, he was taken from his dungeon, and triumphantly conducted by his enemies to the place of execution.

I fancy that I behold the gallows tree, on which this venerable martyr has suspended. The faggots are collected that are to reduce his body to ashes. The torch is applied, and the Genius of persecution exults in her power thus to inflict on her victim the pains of a double death.

But, is it the proof, and the punishment of guilt and infamy, presented by this appalling sight, a spectacle to surround ing thousands? No! it is the throne of martyrdom; raised, indeed, by the malice of the wicked; but a king in his triumph sits upon it. The flames that surround him, though kindled from the pit, are converted into a blaze of glory, which shines but to illuminate to admiring angels, the sublimity and grandeur of the scene. Nay more; they are the chariot and the horses of Israel, which bear him, like the Prophet, to Paradise.

A. H. H.

Andover, Sept. 19, 1827.

In order that the public may see what were the views of these devoted servants of God in this early age, in regard to the order of the visible Church, we subjoin the following historical sketch, from "Benedict's History of the Baptists," vol. 1 p. 192.

"We must now pass on to the reign of Edward II. in 1315, when Walter Lollard, a German preacher of great renown among the Waldenses, a friend to believers' baptism, came into England and preached with great effect. His followers and the Waldenses generally in England for many generations after him were called Lollards,* and Crosby has quoted authorities to show that they rejected infant baptism as a needless ceremony. In the reign of Edward III. about the year 1311, John Wickliffe began to be famous in England, and multitudes embraced his doctrine, and entered heartily into his views of reformation. Wickliffe was famous both for writing and preaching. His writings were carried into Bohemia, and his sentiments were there propagated extensively by Huss, Jerome, and others, and among the followers of this great man in Bohemia and England, we find many Baptists. There can be no dispute that Wickliffe taught Anabaptistical errors, that many who built in his principles rejected infant baptism; and indeed the evidence is very strong that he himself became a Baptist.†

Dr. Hurd in his *History of all Religions*, says, "It is pretty clear from the writings of many learned men, that Dr. John Wickliffe, the first English reformer, either considered infant baptism unlawful or at best unnecessary." The author of a *History of Religion*, published in London in 1764, in four volumes octavo, says, "it is clear from many authors that Wickliffe rejected infant baptism, and that on this doctrine his followers agreed with

the modern Baptists." Thomas Walden and Joseph Vicecomes, who had access to his writings, have charged him with denying paedobaptism, and they brought their charge at a time when it might have been easily contradicted, if it had not been true.

Walden before mentioned calls Wickliffe one of the seven heads that came out of the bottomless pit, for denying infant baptism, that heresy of the Lollards, of whom he was a great ring leader.‡

There were now in England Lollards and Wickliffites, and a number of testimonies go to prove they rejected infant baptism. They were numerous throughout the church. But Rapin says that in 1389, the Lollards and Wickliffites, began to separate from the church of Rome, and to appoint priests from among themselves, to perform divine service after their way.

In the year 1400, Henry IV. enacted the cruel statute for burning of heretics. And the first that suffered by this infernal law was William Sawtre, a Lollard, and supposed to be a Baptist. The signal was now given for bloody men to execute their cruel purposes in a legal way. The sufferings of the Baptists and all evangelical dissenters, from this period till the reformation, were very great. "The Lollards' tower," says Ivimey, "still stands a monument of their miseries, and of the cruelty of their implacable enemies. This tower is at Lambeth palace, and was fitted up for this purpose, by Chicheley, Archbishop of Canterbury, who came to his see in 1414. It is said that he expended two hundred and eighty pounds to make this prison for the Lollards. The vast stairs and rings to which they were fastened, before they were brought out to the stake, are still to be seen in a large lumber-room at the top of the palace, and ought to make protestants look back with gratitude upon the hour which terminated so bloody a period."

* Ivimey, p. 56.

† We do not contend that he was one at first.

‡ Ivimey, p. 71—2.

THE INQUISITIVE MAN.

From the Spirit and Manners of the Age for May 1828.

The following very pungent and well written essay contains a character which may be found sometimes in the towns and villages on this side of the Atlantic. We have ourselves known many such pests in the several communities with which we have had occasional acquaintance. We therefore consider the piece not unworthy a place in our columns.

SIR—I live in a country town, where every occurrence, great or small, personal or domestic, is soon communicated to the whole population. There are certain individuals, who, like conductors to the electric fluid, catch and carry intelligence with surprising rapidity. These persons bear a strong affinity to those ancient Athenians who spent their whole time in nothing else but either to hear or to tell some new thing. They are correctly delineated by one of our witty poets:—

"Who, ever on wing, with open throats,
Fly at debates, expresses, votes,
Just in the manner swallows use,
Catching their airy food of news."

The prime agent and ringleader of this busy and troublesome class, is a near neighbour of mine, whom I shall call Curious. As I know that he sometimes glances over the pages of your periodical miscellany, I hope he may read this sketch of his own character, and sincerely wish he may derive some advantage from it. Curious has passed the middle stage of life, subsists on a small estate left by his father, and was never, I believe, engaged in any regular trade or profession. He is the most inquisitive man I know; and whatever title he may have to his patrimony, he has none to the respect and esteem of his fellow-creatures. Far be it from me to throw any damp upon that desire of knowledge which quickens and stimulates, elevates and expands, the faculties of the human mind. Mr. Locke observes, that nature has provided children with curiosity, and a means of removing the ignorance in which they are born; and we must either bear their busy inquisitiveness, or see them sink in darkness and stupidity. Where this natural impulse is well directed, it becomes the main spring of intellectual improvement. Both children and adults are surrounded with a thousand objects, which demand and deserve attention. Diligent researches, either in the natural or the moral world, awaken a lively interest at the time, and are often afterwards recompensed with valuable discoveries. But the inquisitive habit of my neighbour, Curious, never takes a wide range, or a philosophic turn; it is almost confined to the petty passing incidents of our town and its vicinity. I have known him, indeed, dabble a little in politics, and dictate prognostics about trade and commerce, the stocks, and the money market; but this is only done when there is a dearth of provincial intelligence. His chief employment is to learn and relate what matrimonial matches are making or breaking, what family quarrels are kindled or carried on, what party plots are hatching, who is embarrassed and on the brink of bankruptcy, who is striking his

colours to a rival, or stealing a march upon his competitors. If a new scheme is on the tapis, or a new connexion or engagement is in train, he is the first to discover and announce it. He has a perspicuity, approaching to intuition, for penetrating the veils with which most men endeavour to conceal their favourite designs; even a few loose hints furnish materials out of which, with marvellous dexterity, he can work up statements and stories, which have all the unities of Aristotle. The best scented beagles are sometimes at fault in pursuing their game; and this is sometimes the case with Curious. When any circumstance, of a nature which he cannot trace, occurs, his solicitude is intense, his assiduity indefatigable. Mr. Burke has said, "that curiosity is the most superficial of all the affections; it changes its objects perpetually; it has an appetite which is very sharp, but soon satisfied." I must beg leave to contradict Edmund Burke, and appeal to the case in hand. My neighbour's appetite is sharp enough, but never satisfied. When he is in a state of great anxiety, every art and agency is put in requisition. I know several persons who take pleasure in seeing him thus puzzled and perplexed, and aggravate his embarrassment and distress by affecting an air of mystery, and uttering broken sentences without meaning. Others make it a point to keep their own counsel so carefully, that he gets not a shattered rumour or ray of them to serve his purpose. For, as Dr. South says, "It can be no duty of any man to write his heart upon his forehead, and give all the inquisitive and malicious a survey of those thoughts which it is the prerogative of God only to know."

As Curious has no occupation of his own, he is eager, if I may repeat the old proverb, to have an oar in every man's boat, a hand in every man's business; and where he is not allowed to obtrude a hand or a finger, he makes the more use of his tongue. Some call him a tattler basket, a talebearer, a slanderer. I am disposed to think he does not deliberately invent or circulate falsehoods; but, as he has many under agents to purvey for him, there is good reason to fear that he often lends an easy credit to the lies they fabricate; and, besides, his second hand reports are so vamped and varnished, as not seldom to produce all the effects of slander. I could give you more particulars, but I think it better to close this paper with some reflections.

The inquisitive humour of Curious renders him evidently unhappy in himself, and certainly very troublesome to others. He is restless, waspish, subtle, and satirical. By presuming to interfere in affairs with which he has no personal concern, he has often felt the rebuke which falls upon the officious intruder. These checks and sharp encounters have forced him to adopt a sort of Machiavelian policy. He uses various baits to fish for information, and find out the secrets of the town. He pries into families through the medium of servants and retainers, and has the art of pumping them with such skill and success, as to draw from them almost every thing he wants; yet, as some of his stories are contradicted, and many of his conjectures and predictions prove false, he grows peevish and acrimonious. His daily employment of collecting and retelling the news of the neighbourhood, generates ill temper; and ill-temper, it is well known, is a sufficient torment to the bosom in which it resides. When he has few facts, he has always many comments; and he censures and satirises till his own mind is impregnated with gall and bitterness. Pentheus (so the ancient fable avers,) for his prying and unhallowed curiosity, was smitten with phrensy, condemned to see all things double, and frightened and fret himself with horrid phantoms. The man I have been describing, meets, in part at least, the punishment of Pentheus. He often raves, and is tantalized and mocked by phantoms and illusions. Wounded pride, disappointed vanity, rash presumption, and latent malignity, are seen in the expression of his countenance, as well as heard in the utterance of his lips. Nor is this unhappy man less troublesome to others than to himself. It is true, to those who have a keen and unfeigned relish for scandal, he is always a welcome visitor; and, as a matter of course, he is greeted and flattered by the few subalterns who are in constant pay for their secret service. I risk nothing, however, in asserting that he is the dead and plague of all the respectable and peaceable inhabitants of the town. The freedom of social intercourse is chilled, the easy confidence of friendship is banished, for spies and emissaries are dispersed among us. Not long ago, a worthy shopkeeper happened to say to a customer, what he had just heard from Curious, that a farmer, not far distant, had an execution in his house. Though the grocer mentioned this circumstance in the simplicity of his heart, and expressed his sorrow for the event, the next day he found he had been misinformed, and was threatened by the farmer with a prosecution,—to avoid which he made a humble apology. Another person narrowly escaped an action at law, for repeating what our tattler basket had carried to him concerning an affair of suspected conjugal infidelity. Within my recollection, Curious has been

charged with five libels, and I might confidently say, with at least fifty calumnies. He has hitherto been fortunate enough to make up matters in time to evade the lash of the law, but many persons believe the day of retribution will come. For my part, I have little expectation from laws and juries; on which account, Mr. Editor, I address myself to you. Can you do nothing in the "Spirit and Manners of the Age," to abate the mischiefs of which I here complain? It is highly probable, that similar pests are found in many other towns and villages of England, which supplies an additional motive to rouse and animate you! Think, Sir, of the gloom and jealousy which one officious busy-body diffuses over a whole district! Think of the frowns and bickerings, the alienations and heart burnings, which he causes and perpetuates! In a word, I shall give up Curious, and all who resemble him in spirit and conduct, to your management and correction. If you can effect any salutary change in their character, it will be a public benefit of high importance, for which thousands, will offer to you their sincerest acknowledgements and warmest thanks.

Unitarianism.—Our readers are doubtless acquainted with the fact, that there are a great number of Unitarians in the city of Boston, as well as throughout the state of Massachusetts. The last Christian Register gives a list of 14 Unitarian Churches in the city alone—besides two Universalist Unitarians—and states that eight of these Churches, were formerly Calvinists in their creed, and one (King's Chapel), was formerly an Episcopal Church. The Unitarians have the complete control of that ancient and venerable institution, Harvard College, from which numbers are every year sent forth to promulgate Unitarianism. It appears from that paper, that Unitarians are actively engaged in disseminating their peculiar principles,—and that they have drawn off many worshippers from the orthodox or Calvinistic Churches. The latter, however, meet the former with a corresponding zeal, which has resulted in the addition of many Unitarians to the Calvinistic churches. In Windham County, (Conn.) there is an association of Unitarians; but we do not know how many churches constitutes that body. In no other part of our State, we believe are there any avowed Unitarian Churches.

NEW-YORK AND HARTFORD
STEAM-BOAT LINE.

THE OLIVER ELLSWORTH, Capt. Thos. Stow.
THE MACDONOUGH, Capt. Luther Smith.

PRICE OF PASSAGE, \$4 50.

THESE boats having been thoroughly repaired, and put in the best condition, have commenced their regular trips between New-York and Hartford, and will continue to run through the season on the following days

The Oliver Ellsworth will leave Hartford, MONDAYS and THURSDAYS, at 11 o'clock, A. M.; and New-York TUESDAYS and FRIDAYS, at 4 o'clock, P. M.

The Macdonough will leave Hartford, WEDNESDAYS and SATURDAYS, at 11 o'clock, A. M.; and New-York MONDAYS and THURSDAYS, at 4 o'clock, P. M.

Passengers will be received and landed at the usual landing places on the River. Stages will be in readiness on the arrival of the Boats at Hartford, to forward passengers to Massachusetts, New-Hampshire, and Vermont.

CHAPIN & NORTHAM, Agents.

Hartford, March 8, 1828.

THE
PROTECTION
INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals of FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved insured notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to supply policies on as favourable terms as any other office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

WM. W. ELLSWORTH, President.
THOMAS K. PERKINS, Secretary.
Hartford, July, 1825.

ÆTNA
INSURANCE COMPANY.

Incorporated for the purpose of Insuring against LOSS and DAMAGE by FIRE, only, with a Capital of

200,000 Dollars,

SECURED and vested in the best possible manner—offer to take risks on terms as favourable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is kept at the East door of Morgan's Exchange Coffee-House State street, where constant attendance is given for the accommodation of the public.

The Directors of the Company, are—
Thomas K. Brace, Charles Babcock,
Henry L. Ellsworth, Christopher Saunders,
Thomas Belden, Jesse Savage,
Samuel Tudor, Joseph Pratt,
Henry Kilbourn, George Beach,
Joseph Morgan, Elisha Dodd,
Stephen Spencer, Oliver D. Cooke,
Griffin Stearns, James Thomas,
Dennison Morgan.

THOMAS K. BRACE, President,
James M. Goodwin, Secretary.
Hartford, June 21.